

# Blackworld

THIRD WORLD STRUGGLE by students at SUNY Stony Brook



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## YOUTH KILLED...MURDERER FREED!!!



Randolph Evans, victim of police slaying (at 8 yrs old)

THIS COULD BE YOU!

In the 1950's the concentration of Black people increased in the central cities. With the increase of unemployment, living conditions became worse. The policeman came into the ghettos looking for criminals and demanding respect and cooperation from everyone else. Faced with attitudes that were derived from this the police felt threatened and reacted so.

Almost every morning just past midnight numbers of brutally beaten Black men were brought into the accident wards of major cities, presumably the losers of tavern brawls. But rarely were they the victims of knife or gun injuries. The hospital workers soon realized that these men were the victims "of questioning," in the back

seats of police cruisers. Nobody dared to question what was going on. The beaten men were often charged with resisting arrest.

This pattern has historically been universal wherever police have been used to maintain "Law and Order." Police Brutality is the rule in countries where property is put before people.

Today little has changed; police and working class communities (especially minority communities) are locked in a bitter confrontation that see little or no end in sight. Public accounts of the relations between police and the big city ghettos are still portrayed in the language of war. Black residents are still seething with resentment and hostility, and the police are viewed as an "army of occupation," that may still touch off armed conflict and rioting. Attitudes remain so polarized as to prevent any agreement on what standards of justice or order ought to prevail. More than likely the fact that the police are armed and the people are not; keeps the subject population from waging a constant guerrilla struggle. But in the first eight months of 1970, fifteen patrolmen were killed by so-called "unprovoked" attacks. From 1969, the average has tripled. Yet the police still maliciously attack. They have shot and killed Black children under highly questionable circumstances.

One such Black child was Randolph Evans, whose only mistake was to be at the wrong place at the wrong time (his own community). One Nov. 25, 1976, New York City Police Officer Robert Torsney and his partner answered a report of an armed man at the East New York housing development where Randolph Evans lived. As Torsney left the building he was approached by Evans and five other youths. As Evans started to speak, Torsney unprovoked pulled his gun and at point blank range, shot him in the head. Almost exactly one year later on Nov. 30, 1977, Robert Torsney was found innocent of his brutal murder by reason on insanity. It took just five hours for the all white jury after a 13 day trial to reach this verdict. The jury had been given 4

charges to choose from: second degree murder, first degree manslaughter mitigated by extreme emotional disturbance, manslaughter, not guilty by reason of insanity, or self defense.

It was evident from the first day of trial that the defense was trying to maintain that Torsney, not Evans was the victim, the victim of a rather unusual psycho-motor epilepsy, that caused him to act in an irrational manner. This is the same kind of defense that was used for Jack L. Ruby in the murder trial of Lee Harvey Oswald in which Mr. Ruby was convicted. The prosecution unsuccessfully tried to prove that Torsney did not have an organic disorder but suffered from hysterical disassociation, an emotional disorder not categorizable as legal insanity. They argued that he knew what he was doing. Robert Torsney, a 32 year old Richmond Hill resident with no previous history of epileptic attacks was thus declared the victim and turned over to the mental Hygiene department. The mental hygiene department has 60 days to determine if Torsney is a danger to himself or anybody and can recommend his release. Torsney has filed for a disability pension if he is found innocent at the Police Department hearing, he will be paid 75% of the full salary of a working cop. Torsney joins the ranks of fellow child killer Thomas Shea, who brutally murdered 10 year old Clifford Glover, William Walker who shot 23 year old John Brabham in Brooklyn and Thomas Ryan who brutally beat to death Israel Rodriguez in the Bronx, and the countless others across this nation who have been licensed to kill oppressed people.

A memorial service that was scheduled for the first anniversary of the funeral of Randolph Evans ended when the community people heard the verdict on Robert Torsney. The community room in the Cypress Hills housing project (where a young warrior had once lived, played and died), was filled with too much rage to continue this service. May Jones, a cousin of the victim

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## Mozambique Paves the Way

A LUTA CONTINUA

On Saturday December 10, 1977, through the joint efforts of Black Students United (BSU) and African Students Organization (ASO), students were given the opportunity to hear Comrade Kalidas, a representative from Zimbabwe African National Union, (ZANU), and see the movie A LUTA CONTINUA.

A LUTA CONTINUA is more than just a film, it is the vibrant history of the revolutionary armed struggle waged by the Mozambique people against the colonization and imperialism of the Portuguese ruling class. The struggle led by the Mozambique Liberation Front, (FRELIMO), prepared and organized the people. FRELIMO understands that their main weapon is the people united. Military training is taught to men, women and children. But they understand clearly, that revolution is not made only with guns. Guns are only tools, like pencils and hoes. They also teach the people the principles of education, (reading, writing, arithmetic and history, agriculture and health). In order to

combat egotism and to prepare everyone for everything, no person is a specialist. Men do the chores that were traditionally expected of women and vice-versa. Everyone is a teacher. Education is viewed not as something used to gain upward mobility, but as a necessary tool

Health care is taught so that lives can be saved. The common motivation, the common goal of the people is displayed not only in their fighting, but in their eating, teaching, dancing and playing. Their goal of liberation from the Portuguese yoke of oppression is written



so that each one can teach one. One is taught to count so that he/she can count the number of enemy airplanes, helicopters and troops. One is taught how to grow crops not to get rich, but in order to be able to feed oneself and others.

on their faces, from the children who model themselves after their elders to the elders who teach the children; from the soldiers who witness the daily slaughter of their comrades, to the mothers who scream out in anger against the attacks on

their children. They are faced with the cold stark reality of struggle. There is no time for being concerned with only personal problems. The people stand united and realize that not one of them will be free until all of them are free. No one will 'make it' or 'get over' until the whole nation has defeated the small ruling class of Portuguese imperialists and replaced them with a government run by and developed by the peasants and workers of Mozambique.

Comrade Kalidas spoke on how the victorious struggle of the Mozambique people helped also to unite the struggle in Zimbabwe. ZANU forces were now able to enter Zimbabwe through the North East. The struggle in Zimbabwe was different than the struggle in Mozambique in that the former is more developed than the latter. Unlike the struggle in Mozambique, he pointed out that guerrilla forces did not at first prepare people in stages, but are now doing that. Using a quote from chairman Mao Tse Tung, he said, "people are to guerrillas as water is to fish." The Zanu

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# AFS: A Program in Serious Trouble

## Focus on African Studies

The African Studies Program of S.U.N.Y. at Stony Brook did not come easy. Its initiation, during the latter part of the 60's was a direct result of strong student/worker effort. The purpose of the program was to promote the social, cultural and educational aspect of the Black experience.

Because of lack of funding by the university the program has suffered greatly. For example, many programs that were formerly here are now phased out because of the withholding of funds that were necessary to support them. These programs had contributed greatly to education and culture of the Black student. Some of the Programs that were here and are no longer with us are the following: 1) Riker's Island Project

This was initiated by former Africana Studies Chairman Donald Blackman and Ron Friend a psychology professor. In this project students were exposed to the actual mechanics of the prison system. They also tutored prisoners in math and reading.

### 2) Trip to Washington D.C.

This was initiated by Acting Chairperson of Africana Studies, Canute Parris, and Lucille Levell, Odessa Burke and a few others. This program enabled students to see congress at work.

### 3) Malcolm King Day Care Center

This was started by former chairperson Donald Blackman, professor Rupert Baugh and a few students such as Michele Mohammed, Bob Houston, Jerry Morgan and Linda Lawrence. The purpose of this program, in addition to being a day care

center, was to help promote the education of the young ones and to teach them of their historical experience.

### 4) Wider Horizons

This was started by Prof. Vaughn and a few students such as Valentino Williams, Carlton Brown and Marvin Bentley. In this program, young students from the surrounding communities were brought on campus where they were tutored in their subjects and offered concrete preparation for their college careers.

### 5) Black World

Initiated by former chairperson Donald Blackman. This was a newspaper that published news which was relevant to the interests of blacks and other national minorities. At present Blackworld is a voluntary student/worker newspaper which focuses on Third World struggles.

Other programs that were also part of the Africana Studies Program were: Black Theatre Ensemble, Black Choir and Black Gold Dance Ensemble. After looking at much of the history of the African Studies Program, one sees that in addition to the courses offered, the program, (AFS), at one time promoted the political, social and educational interests of blacks and other minorities. At present, the AFS program is just existing. It offers a small amount of courses and has a limited staff. It has stopped being a fighting unit. It is under attacks of the administration by the cut-backs.

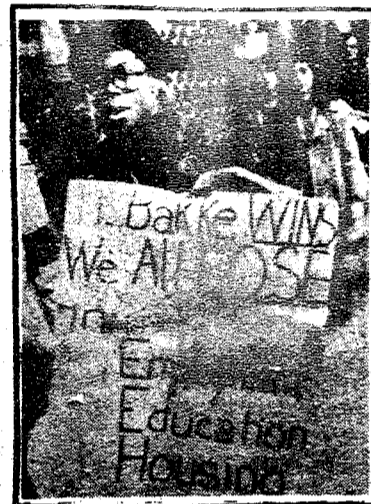
The AFS program has no chairperson, but a search committee is now functioning to determine who the new one will be. Last semester, a search committee consisting of concerned

students, faculty and staff, (and also many administrators like Sidney Gelber-Acting Academic Vice President of Stony Brook), supported the appointment of Professor Daniels. This man had degrees galore, and had attended noted educational institutions. He also came to Stony Brook with demands. He demanded that he be given a full professorship position and also the authority to hire two full time faculty members. Toll said no. He met the angry demonstrators of students and faculty and arrogantly refused to listen to their demands. He made this arbitrary decision alone. He said on one hand that the search committee could decide for themselves who would represent the AFS program, but in the final analysis, he made the decision.

Now, a semester later, the candidate being considered for chairperson is Les Owens from Michigan State University. Mr. Owens is also equipped with 'good credentials' and an on slaught of degrees. He is presently doing reserach on the Civil Right's Movement. While head of the African Learning Center of Michigan State University, he increased enrollment 30%. There is no guarantee that he will be selected because regardless of his support, or his degrees, Toll will only pick a person who will bow down to his will and be a most humble servant of the Stony Brook administration.

The re-instatement of phased out programs that were struggled for in the past is one of the demands of concerned students, faculty and staff. Africana studies should be developed into a fight-

ing unit so as to be resourceful for all minorities and should be geared toward dealing with national and international burning issues. AFS should also be concerned about becoming a department so as to receive the maximum available funding. These changes will take time and must be consistently fought for. They will only occur under the direction of students, faculty, staff and workers who in turn will need the backing of all of us who recognize the importance of ethnic studies. Let it be noted once again that the University has yet to meet it's commitment to programs that are in the interest of oppressed national minorities. Not only has it fallen short of this commitment, but only if it is forced to bend to the will of the people will it meet these demands.



Newsweek photo

## What We're About...

There seems to be questions raised as to what Blackworld is all about. Specific questions range from, "Who is the editor-in-chief?" to "What relevance does the paper have to students on Stony Brook campus?" Blackworld consists of an editorial collective. A group of students and workers who sit down together and work on all aspects of the newspaper. No one specializes so as to insure that no one become egotistical as each one teaches one.

Our weekly meetings are held on Mondays at 7:30 p.m. in room 071. Since we are convinced that we are on the right track, pointing out the principle contradictions in this society and on this campus, we welcome all suggestions and criticisms. We have learned that only through unity-struggle-unity will there be victory.

Emphasis must be placed on the student not just within the confines of this institution, but throughout the world. The time is well overdue for an international focus. There are many who still believe that all the world is a "bed of roses." The existence of classes and class struggle has made it necessary to look beyond the question of racism, because in America racism has

supplied the perfect cover for capitalist exploitation.

We must remember then that Stony Brook is not the entire world, but a mere microcosm of this capitalist bureaucratic state. Yes, many of us came here with the similar goals, expectations and desires, but as it is now, we will not leave here that way. Historically students/youth have been strong, helping to push the struggle of the working class and oppressed people forward. Throughout the U.S. Afro-Americans in particular rose up in the struggle against national oppression in Harlem, Watts, Detroit, Southside of Chicago, etc. People fought and people were killed. This struggle will continue to end oppression and exploitation, but we are still willing to fight and die until victory.

What do we have at Stony Brook? Poor quality education, the reorganization of the AIM program, poor housing facilities, and no jobs. Problems that are directly involved with struggles we read in the media. We are being openly exploited. All infringements upon our rights must be immediately and consistently struggled against.

Affirmative Action shouldn't have to be a requirement, but a way of life of every member of the Stony Brook community. The very existence of Affirmative Action is proof of the problem. The concept of the Third World is one fairly new to our minds, but the Third World consists of those countries suffering from the rule of capitalism and imperialism, (Asians, Africans, Caribbeans and Latin Americans). This is the same oppression here in America and at Stony Brook. Only by building a cohesive force, one built on unity, can we ever begin to fight for serious demand. Throughout the third world the struggle is the same, the enemy is the same.

Blackworld will delve into the political, social, cultural aspects of the Stony Brook community. If we are serious about our task we cannot separate students from workers. Workers and students are both statistically at the bottom of the economic strata. We will not be fooled and forced into scratching each others eyes out for the bottom of the "barrel." Join us in the struggle for an end to oppression.

**DARE TO STRUGGLE — DARE TO WIN!!**

## BSU NEWS

### L'ENSEMBLE NOIRE

L'Ensemble Noire, formerly Black Gold, put on their first performance of the year on Friday, Dec. 9th. The program consisted of a variety of dancing. They had African and modern dancing techniques, group dances, duets and solos. The choreographers were: Rita Jastram, Denecia Marshall, Paulette Griffin, Bettina Rogers, Jeanine Lataillade and Marilyn Butler (Ebony). The other girls that are a part of the group are: Anita Brown, Holly Groshek,

Althea Leslie, Barbara Gordon, Paula McRae, and Lenora Hines. Many of the girls were participants of the Black Gold dance company. Then entire Ensemble consists of all Stony Brook students. They put on a very nice performance, designed their own costumes and also made them. You will be able to see them perform again for Kwanza, which will be held on Dec. 16th in the Union Ballroom. L'Ensemble Noire is a satellite of B.S.U. and is one of the first to perform this semester. It was a very enjoyable show.

## MOZAMBIQUE ...

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forces now recruit at least 1000 people a month. The Ian Smith regime has helped ZANU forces without knowing it. A bad thing has been turned into a good thing. Smith has repeatedly attacked the villages where the suspected ZANU forces were. Many of the people did not know about ZANU but were later forced to unite with the guerrilla movement in order to stop the vicious attacks on their villages. The comrade also stressed the fact that many people forget that revolution is not an event, but a process. He explained that the Zimbabwe struggle is a civil war and that liberation lies on the shoulders of the people themselves.

He later explained the ploy of Kissinger and Smith in the issue of majority rule. According to them, there would be no violent overturn, but rather

the establishment of an Ian Smith puppet government. ZANU is opposed to elections in Zimbabwe at this time. They must first gain control of the means of production and establish stability so that the colonizers will not be able to rise up and seize back power. The Patriotic Front (a coalition between ZANU and ZAPU), receives arms and supplies from different states, but comrade Kalidas assured us that they will remain staunch in their struggle for national liberation, determined to follow revolutionary theory and be of their own will. Their road to socialism will not be smooth, but with these noble thoughts in mind and the lessons learned from day to day struggle, they will undoubtedly be victorious!!!

# AGOSTINI: A ONE MAN SHOW



Agostini: A One Man Show

In early October, Dr. Malcolm Agostini was appointed as the Affirmative Action Officer here at Stony Brook. He will be an assistant to University President, John Toll, for (EEO) Equal Opportunity/(AA) Affirmative Action. His appointment as Affirmative Action Officer was made following the termination of Irwin Quintyne, who was the former Field Director of Affirmative Action, this summer.

No students served on the search committee for the Affirmative Action Officer, which was headed by Lee Yasamura, Director of Personnel. Yasamura served as the acting AA officer and was the supervisor of Irwin Quintyne. The search committee reviewed several resumes and held numerous interviews, however the final decision was reached by John Toll.

Agostini formerly served as a research

associate in curriculum planning at SUNY at Buffalo. He was also a faculty member of the Division of Educational Studies at SUNY College at Geneseo.

As the new director of EEO, Agostini's primary task is to deal directly with any of the problems of discrimination concerning employment, academic recruits and admission on campus. All students, workers, faculty and staff can file a "complaint" of discrimination with the AA office and at least "some action can be guaranteed."

For those who are still unclear as to the meaning of Affirmative Action, Agostini summed it up a "legal recognition that historically certain groups (i.e. Blacks, Latins, Asians, and Native Americans [Indians] and women) have been left out of the mainstream of society." Affirmative Action provides certain doctrines and guidelines in which

(idealistically) no discrimination would be exercised with regards to the recruitment, admittance and needs of workers/students are concerned.

Presently Agostini is developing an updated AA Plan for the Stony Brook campus. The University has an AA policy that states that they are committed to the concept of Affirmative Actions. "But a university also needs continuously to examine how it affirms this commitment to equal opportunity and to Affirmative Action," said Agostini. The updated plan will be an assessment of employment and salary of all those under the Stony Brook University jurisdiction. It's format will be following specific guidelines set up by the Department of (HEW) Health Education and Welfare's office of Civil Rights.

In 1975, Stony Brooks AA Program was under attack by HEW, and was charged with being inviable and not a commanding force at Stony Brook. At the time Stony Brook had no immediate plan of action for Affirmative Action.

The discussion then turned to the question of the Bakke case, currently an issue of Affirmative Action being heard by the Supreme Court. At this point Agostini firmly stated that "No position could be taken prior to the ruling of the high court. It is IMPOSSIBLE TO SECOND GUESS THE Supreme Court," said Agostini.

A SUNY grievance procedure for faculty, staff and students has been put into operation here at Stony Brook. According to a memo from T.A. Pond, the executive Vice President here, this procedure is aimed at prompt investigation and equitable resolution of allegations of unlawful discrimination on the basis of race, sex, color, creed, religion, national origin, age, disability, or marital status. The procedures include, at the first step, an investigation by the Special Assistant to the President for Equal Opportunity/Affirmative Action to

be followed by a written decision. Decisions may be appealed for further investigation by special panels. Persons wishing to make complaints or to inquire further about the procedures should call or write: Dr. Malcolm A. Agostini, 218 Admin., 246-6570. His office is Room 225 in the Administration Building.

## COMMENTARY

We, the editorial collective of Blackworld are deeply disturbed by the fact that Toll and his lackies were once again able to bring in a person who claims to be uninformed, and as a result, is dangerously naive. Agostini claimed that he has no prior knowledge of the conditions that brought him here and that he has no interest in the history (namely Irwin Quintyne's untimely and unprovoked termination).

We are appalled that the AA officer of Stony Brook, who wants to "update" Stony Brooks' AA Program, refuses to take a position on the burning national issue of Bakke. We question the competence of an Affirmative Action Director who has no clear stand on the Bakke case when the implications of Bakke will affect not only the rights of national minorities across the country, but will also affect his very own job. Thus, we are led to believe that he has no position on Affirmative Action.

Therefore, we urge this person to do his homework and develop a concrete position, be it pro or con, on the question of Bakke, quickly. We feel that a person that sits undecided actually commits themself to the cesspool of reactionaries at "Stony Gate."

# DOWN WITH THE SHAH OF IRAN!!!

On November 15, 1977, people of all nationalities from several states came out to Washington DC and joined the demonstration in front of the white house against the Shah of Iran's visit to the US. This demo was led and organized by the Iranian Student Association. Workers and students came out to protest against the Shah's present exploitive government and the US support of it. This government is one which deprives the people of Iran their political and democratic rights; it allows and supports US control of Iran politically, economically and militarily. It ignores the people's needs for a better standard of living and higher wages, and it also represses those who speak out and act out against this unjust rule. There are over 100,000 political prisoners in the fascist Shah's jails.

Nothing could stop this courageous and determined group in support of the people of Iran's struggle against oppression and exploitation. Even the cold weather was ignored by the steady streaming of people since daybreak. With the crowd reaching close to 100,000 protestors, the Shah arrived at around 11:00 AM. From early in the morning everyone marched, and chants were led by different Iranian groups. But once the Shah arrived a change was noted, the chants surged from the crowd militantly and with great intensity. The chants were no longer led by different groups but by a united entity. They were certainly clear on who the enemy was.

"THE SHAH IS A US PUPPET - DOWN WITH THE SHAH" was a popular chant. The Shah made his visit to the US because the relentless struggle of the Iranian people both here and abroad has put the hated regime on the defensive. It fears the people's growing resistance against oppression and their determination to fight for democracy and national independence. The Shah is trying to strengthen his hold on the people politically, economically, and militarily in order to maintain this unjust regime in power. This fascist regime receives support from the US government. Both governments are similar in that they serve only the interests of a small group of people...the rich, property and land owners...those who control the jobs. They work hand in

hand in exploiting the masses of poor working people in order to maintain the profits of the rich at the expense of the poor. The US continues to support them with more military arms in order to crush the revolutionary spirit of the Iranian people. The US government wants to preserve its domination over Iran and the Persian Gulf. It needs the profits of the Iranian oil in order to satisfy the US ruling class.

On the same street in front of the white house, there was also another group of people who were paid to come out in support of the Shah. This was an attempt to reduce the anti-Shah campaign and to try to undermine the people's struggle. The 21 gun salute brought the crowd into action and an uproar, they were outraged at this open showing of support to such a backward state. The anti-Shah group used whatever weapons they could find against the repressive forces of police brutality. Tear gas was used and many were injured in the struggle. There were also many 'secret police' who disguised themselves and aided the state police in trying to disrupt this mass showing of political strength. On the streets

could be seen small vans of police taking pictures of the masked crowds and writing down license plate numbers. Repression of this form takes place here in the US when the CIA and other US agencies harass and plot against revolutionaries, (note: King and Malcolm). It also takes place in Iran with the US as head in command and in complete control of Iranian police and military unites through US policies that are followed by the Shah.

"DOWN WITH THE SHAH," shouted the groups of Iranian students as the huge balloon depicting Uncle Sam and the Shah as a puppet, could be seen floating above the protesting crowd. "DOWN WITH THE SHAH," was screamed with even greater fervor as a stuffed mannequin of the Shah on a stick was burned to the ground. "DOWN WITH THE SHAH," as the US flag was burned to show that it is because of US support that this murderous regime continues to exist.

We, as students of Stony Brook supported the Iranian students and their struggle. We must realize that if we can weaken the power and control of the small rich

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# THE SHAH OF IRAN IS A U.S. PUPPET

"Carter gives the arms, Shah kills the people, the people take up arms..." read one of the brightly colored banners at a conference on Iran which was sponsored by the Iranian Students Club at Stony Brook. The topic of the conference was the political and economic situation in Iran, which helped to crystalize the reasons for the Shah of Iran's visit to the U.S. with President Carter, and the reasons for the massive demonstration in Washington last month.

Iranian students have been struggling against the repression of the Shah for over 24 years. Though plagued by obstacles of murder, rape, kidnapping, and physical and psychological torture they have had a rich history of struggle — seizing every opportunity to strike a blow for a democratic society. At the meeting were Iranian students, as well as Asians, Afro-Americans and Latins, and Whites who heard a woman from (CIS) the Confederation of Iranian Students speak.

The CIS speaker was able to hold the group in her attention for over three hours as she spoke about the history of the Shah's repressive government, the history of American involvement in Iran, and the history of the Iranian peoples movement. December 7th commemorates the 24th anniversary of Iranian students who were killed as the Shah took power.

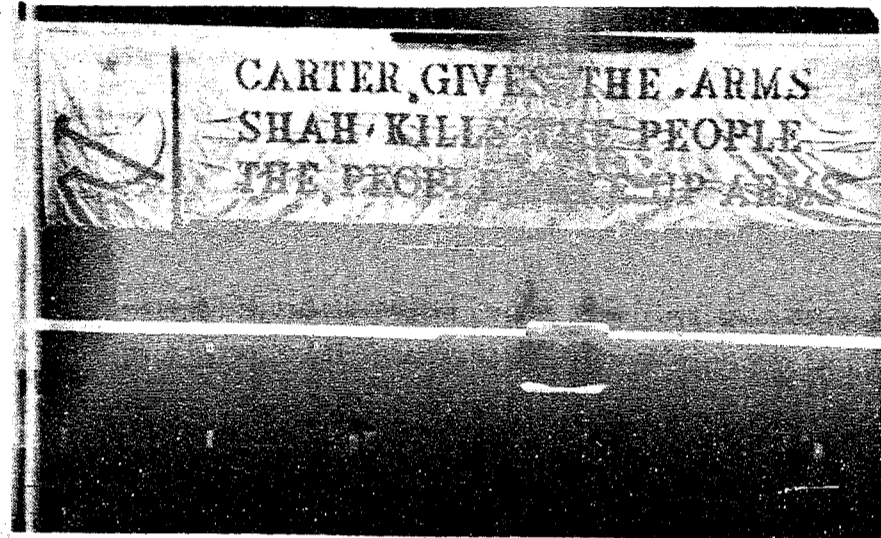
In August of 1953, the CIA staged a 19-million dollar coup d'etat that brought Shah to power. On December 7, 1953, just a few days before (the then vice president) Richard Nixon was to arrive in Iran, the Shah's military guard raided the University of Terheran (the capital of Iran) in order to prevent the planned student demonstration, and savagely murdered three Iranian students.

## U.S. Government Arms the Shah

The speaker exposed the U.S. interest in Iran, a country that sits in the heart of the Persian Gulf. Countries that are positioned around the Persian Gulf include Iraq, Saudi Arabia and Kuwait. The oil in the Persian Gulf region totals more than half the worlds known reserves, according to a CIS report. Japan depends on 90-95% of it's oil from this

region, while European countries depend on North Africa and this region for over 60% of it's oil, according to conservative estimates. It is estimated that by the mid 80's the U.S. will depend on this area for as much as 60% of it's oil.

The cheap cost, abundance and growing demand for oil from the Gulf has brought more than 40 companies to operate in this area. Half of these are U.S. and British companies.



In spite of Iran's vast sources of wealth, the standard of living of the 35 million people is pitifully low. People suffer from malnutrition and starve, while the Imperial Guard and high military officers of the Iranian army reap the comforts of a wealthy nation. Only 28% of all living quarters are made of solid materials; 72% are made of mud or straw; 75% of all houses have no electricity; 85% are not supplied with water, according to

a CIS report. According to the government's own statistics, out of a total of 7.8 million children aged 6-13 years, only 5.9 are attending school.

The average life expectance is 38 years — there are only 11.7 hospital beds for every 10,000 patients. 46.4% of Iran's doctors practice in Tehran, which is inhabited by only 12% of the population. Sick villages may have to travel days by mule to reach a doctor.

the most important reason for U.S. imperialists' reliance on the Shah, who is the largest single customer of American arms exports. History was made in March 1975 when the Shah signed a 22 billion dollar military contract with the U.S. which included atomic reactors. The Shah has proved himself to be the "loyal number 1 dog" of the U.S. Shah is a U.S. puppet precisely because he owes his very existence to the CIA.

As more the 60% of the oil revenues of Iran is spent on the army, the Iranian masses continue to work with the movement for socialism underground. Revolutionaries concluded that in order for the people's demands to be met, the Shah had to be overthrown necessarily through armed struggle. However, all activities of students, peasants and workers were met with repression from the SAVAK.

The notorious SAVAK is the secret police of the Shah and the Iranian puppet government, which was organized in an effort to suppress public dissent. According to CIS, they arrest political suspects, shoot 'dangerous' elements, kidnap and torture with impunity...it's powers are literally unlimited. The speaker added that, "the armed struggle forced Shah to show his true fascist face." This didn't stop the people from summing up these mistakes using their strengths to overcome their weaknesses and approach the armed struggle with new tactics. Presently there are two main organizations engaged in armed struggle in Iran, the (OIPFG) Organization of the Iranians's Fedajee Guerrillas and the 'Mojahedin of the People of Iran.'

The struggle of the Iranian people is the same struggle that workers and students face right here in America, where the only difference is in the form of oppression. We at Stony Brook should learn a lesson from the Iranian students who feared not defeat and led a successful demonstration on November 15, when the Shah of Iran came to show Carter that he was still a loyal dog. The people will surely win through protracted struggle.

## A SHORT HISTORY OF PUERTO RICO

In the month of November two important days were celebrated. For people of color these two days were Black Solidarity Day and Puerto Rican Discovery Day. It is very important for us to know the history which is our roots. The Puerto Rican community here at Stony Brook have had Puerto Rican Studies taken away. We must all unite to stop this phasing out of programs. Both the Black and Puerto Rican people have struggled to maintain their culture and history and this link we must all keep in mind.

This will be a short history of Puerto Rico but it is by no means complete. It's important for Puerto Rican people to know their history. If Puerto Rican people are separated long enough from their historical roots and cultural symbols, Puerto Rico will in time be culturally assimilated into the North American nation. According to most history books Columbus discovered Puerto Rico on Nov. 19, 1493 and found an island populated by the Tainos Indians. It always seemed strange to me how anyone could discover something that was already there. Anyway, the name the Tainos people gave to their land, Puerto Rico, was Boriquen or the Land of the Noble Lord. They had an agrarian culture, their economy based on the cultivation of the yucca and the manufacture of the cassava. The Spanish, who expected to find gold, became upset when they found little of that substance there. Once colonization began, the Spanish made the Indians their instrument of labor in exchange for religion. The Spanish made the Tainos strangers to their own soil. Contrary to most history accounts, the Tainos engaged in serious battles before giving up, overwhelmed by a technology more advanced than their own. Also contrary to some historical accounts, the Tainos Indians were a civilized people with a culture of their own they were by no means savages.

In the sixteenth century a new source of labor was used, Black Slaves. After Puerto Rico's small gold reserves were depleted, the Puerto Rican people's economy became dependant on the sugar cane. The substitution of black for Indian labor established a slave system of production. The Tainos Indians became practically extinct. It was not until 1873 that slavery was abolished in Puerto Rico.

In 1582, a military garrison was established at El Morro, thus converting Puerto Rico into a military base. Many countries became interested in Puerto Rico because of its strategical location and it was attacked three times between 1595 and 1625. In the eighteenth century Puerto Rico became the second stronghold of America: commerce was liberalized and the cultivation of coffee was introduced. The population became increasingly big. The Spaniards made the rules in Puerto Rico. Until the nineteenth century, the island could trade with the so-called mother country. In 1765 Field Marshall Alejandro O'Riely inspected the military conditions. He was a monarch and in 1778 he made a royal decree that opened the island to foreign migration.

The nineteenth century was when the Puerto Rican people formed a nationality: literature, music and painting was developed. The Republic of Puerto Rico was founded on Sept. 23, 1868 but that only lasted for a short period of time. In 1887, the Autonomist Party was founded under Roman Cartro. After Roman's death in 1889 Sagasta became Prime Minister and sham autonomy was granted to Puerto Rico. A month after this the Spanish American War began. American troops landed on the southern coast, at Guancia, in July. In Mid-August Spain surrendered. In December Puerto Rico was sold to America. The United States flag was raised over all the public buildings and it had begun to govern a

country with a different language. Colonization began immediately.

The first four decades marked a period when Puerto Rico fell under the hands of U.S. industrial and financial capitalists. Coffee, Tobacco and Sugar Cane were Puerto Rico's exports, coffee being the most important. North American tariff barriers deprived Puerto Rico's coffee to its principal markets in Europe. Puerto Rico could not handle the competition and the tariff system did not provide it with protection. Puerto Rico, through this tariff was prevented from negotiation with other countries.

Puerto Rico from then until today became a captive market at the mercy of the economic fluctuations of world capitalism. The Foraker Act was enacted in 1899 to provide a Civil Government. The Governor and his Cabinet and the judges of the Supreme Court were all appointed by the United States president. The Cabinet and five additional presidential appointees constituted the upper chamber of the legislature. The will of the people of Puerto Rico were represented in the thirty-five member House of Delegates. In 1917 the Jones Act was approved by Congress and contained a bill of rights guaranteeing American citizenship to Puerto Ricans. The 1930's were extremely hard for Puerto Ricans and the price and volume of their exports shrank. Through this arose several people such as ALBIZU CAMPOS who was the leader of the Nationalist Party. In 1932 the party was rejected in the polls. Albizu Campos and the people who supported his ideas decided it was time for more direct actions. The Police opened fire on a Nationalist parade in Ponce, leaving seven dead and several injured. Albizu Campos was found guilty on a charge of conspiracy against the United States government. His purpose was the uniting of the people and as usual

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# A LETTER TO THE EDITORS

## BLIGHT IN THE BLACK COMMUNITY

To the Editorial Collective:

One of the greatest tasks that a nation, tribe, or community must face in relation to its war or struggle with another nation, tribe, or community is the task of rebuilding the areas that were destroyed as a result of that war or struggle. A good example of a nation faced with such a task (of rebuilding after war) in recent world history is Japan, at the end of World War II. The holocaustal effects of the two atomic bombs that were dropped upon Japan over two decades ago still manifest themselves in many forms among the survivors. Japan was, and still is, to an extent, faced with many cases of blight as a result of its war with the United States. Blight, a 17th Century gardening term, is defined as any disease or condition that destroys or prevents growth.

Black People (Bilalians) have been warring (struggling) for over 400 years here in the Western Hemisphere against an enemy called racist, Caucasian mentality. The war is just about over. But our greatest struggle still looms before us like a towering, unconquered mountain. As with Japan at the end of World War II, the Black (Bilalian) Community is faced with many cases of blight caused by its struggles with its enemy (racist, Caucasian mentality). We have in our community ways of thinking (blight) that are destroying or preventing our growth as dignified, respected, and self-sufficient people. I would like to expound upon three very prominent cases.

First, is our pitiful financial condition as a community and as families within a community. Black People have inherited or developed habits which have all but destroyed any hope of financial growth in the life of the individual and especially the family and the community. We are only 100 years or so up from slavery and many of us carry ourselves and our finances like we have or have had no problems. We are 30 to 40 million people strong and yet we still fall into the class of poor, underdeveloped people. Many of us want or try to live like kings and queens while the rest of us have to depend on some form of welfare for our subsistence. The family concept of 'togetherness' has all but disappeared from our community. There was a time in our history when community members were like brothers and sisters. Adult or learned members of the community acted in the role of parents to those younger in experience, knowledge, materials, etc. We have to get back to this point:

There is, secondly, a need to rid our community of a form of blight called faddish mentality, i.e., superfly mentality. Our habit of following fads has been used to keep us off balance and confused as a people. For example, clothes manufacturers use various fads to create a clothing market in the Black (Bilalian) Community. We see our brothers wearing high heels on their feet, rings in their ears, and purses on their shoulders. These brothers are looking more feminine than the sisters. All because 'it's the latest style.' The fact of the matter is that these fads are attempts from outside of our community to control Black (Bilalian) People's economy as well as their ways of thing. We must eliminate our "superfly mentalities," our flamboyant, "it's what's happening" inclinations and begin to grow as a sensible, progressive people.

Thirdly, and perhaps most importantly, we must remove the blight in our community that has almost destroyed our ability to provide a quality education for our children. A child's education begins the day he is born and the family is the child's first classroom. We therefore need to begin to set aside a share of our income for our children's future. Not only that. We also need to begin to establish strong family units with

emphasis upon proper upbringing of our children. We must think in terms of our children 10 and 15 years from now. If we want them to attend college, then we must save for it. We must want something better for our children; this is all children in the Black (Bilalian) Community. We have been taught by this world how to kill each other and how to abort our unborn children; but any civilized people know that there is no hope for the future of a community without the children.

More Black (Bilalian) People should begin to write books and to teach courses with the theme of building stronger families, raising better children, etc. We should begin to produce books on physics, health, cooking, religion, etc. There are too many books and communication media permeating our community with the seeds of a mentality that is not our own and may be harmful to the growth and development of our young minds. We must act in the roles of parents in alleviating those harmful influences.

In conclusion, I wish to make a challenge to the brothers and sisters from the Black (Bilalian) Community who are presently attending institutions of higher learning. I challenge you to make a commitment to do whatever it takes to rebuild and reshape our community. This means a willingness, if it is necessary, to sacrifice many of your individual wants and desires in order to help advance the entire community. Such a commitment also means that you must be willing, if necessary, to eat less expensive food, have less expensive and fewer clothing, etc., perhaps for your entire life. It means constantly thinking about what your community self needs rather than what your individual self wants.

I realize that what I'm proposing is not easy to accomplish and requires an enormous amount of commitment. But the "towering mountain" that looms before the Black (Bilalian) Community demands no less a commitment or effort to be conquered. Our greatest struggle lies ahead of us. The war is over and we must build a civilization from the ruins.

Ronald Bilal Shaheed (Newkirk)

We, the editorial collective of Blackworld have read your letter and in the spirit of Unity-Struggle-Unity wish to offer these criticism and suggestions. We unite with your concern and sentiment: something is definitely wrong in the black community today, and black people do have a long and noble history of struggle against the oppressive force. But my brother, something is wrong in every community in this country, especially where oppressed workers or national minorities live. We, as members of oppressed national minority groups also recognize that American society is plagued by growing reactionary mentality — racism. But where do these chauvinist ideas come from? They come from those who define the relationships that people have to each other whether on the job, at home or at school. They come from a small handful of people whose only concern is profit and who applaud the antagonism that they've worked hard to create among us poor folk both black and white. They enjoy the fact that we blame each other for the conditions that we face rather than looking beyond what we 'feel' and examining who the real enemy is. This 'mentality' is not just limited to 'Caucasians' or an innate trait as you state. Under this exploitative system, racism is just one form of reaction. We are well aware that many blacks are in positions where they couldn't give less of a damn about the attacks being waged on poor working class communities.

You stated that the "war is just about over." We can cite examples of how the ruling class (and all of its helpers

and aspirants) continue to wage attacks on us. The fact that Affirmative Action is now in question by the 'supreme' court; the fact that the Bakke case is still pending; the phasing out of ethnic programs here at Stony Brook; cutbacks in community hospitals; the ending of open enrollment; the firing of progressive faculty and staff, to name a few of the struggles we face here — not to mention the misleading Sadat-Begin union; the fact that USSR and US are fighting for power and preparing for World War III; the fact that Vorster and Smith are working hand in hand with NATO allies to maintain their fascist regimes; the fact that Third World and oppressed people throughout the world are rising up in revolution; the fact that armed struggle is a way of life for the people of Zimbabwe and Mozambique, the fact that the Shah of Iran is a billionaire at the expense of the Iranian people — No, we do not agree that "the war is just about over!"

We also disagree with the position that financial growth in the black community will solve all of the contradictions inherent in capitalism. We've heard the black politicians who cry for 'a piece of the action' but the fact showed that they spoke for themselves, and not for the vast majority of black people who are not middle class.

Also, quite often we romanticize about how things were in the 'old days.' We feel comfortable believing that before European settlers came to Africa, Black people lived in complete harmony united by race. This is another myth. The kings of the Ashanti and Fulani people of West Africa collaborated with European merchants, who bought and sold their slaves.

When we strive to maintain our culture we must also broaden our scope, and be adaptable to changes. Different tactics at different times must be utilized. We should indeed raise our consciousness and work toward the advancement of all oppressed communities. But at the same time we cannot stop there. We must be open to the teachings of others who share our class background, and who can clearly identify who the enemy is. We must continue to push forward, looking behind only to sum up mistakes and learn from the lesson.

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ruling class in the US which supports this type of government in Iran, we will also weaken the power of these exploiters in the US. We have a common struggle against a common enemy. It is against the rich who keep us oppressed and exploited. It is these same group of people who are often forced to loosen their economic grip on other countries, but to maintain their profits, must turn back to the US and exploit us by cutting back our financial aid programs and affirmative action programs. It is these same handful of people who ignore the needs of the students with working class parents. They ignore our unemployment and decaying housing. The people in support of this fascist regime are the same ones who help to eliminate people like Dr. Leroy Brown, Lincoln Lynch, and Irwin Quintyne, because they have to guarantee that things remain as they are. All of those who question or speak out at the injustices are 'taken care of.' They are the same ones who push racism in institutions like Stony Brook because it is in their interest to keep poor people divided and fighting each other instead of looking above and seeing the real enemy. We supported the Iranian students because whether it be in Iran or the US, the struggle is just the same. It is a struggle against oppression. Our struggle supports their struggle, and their struggle supports ours.

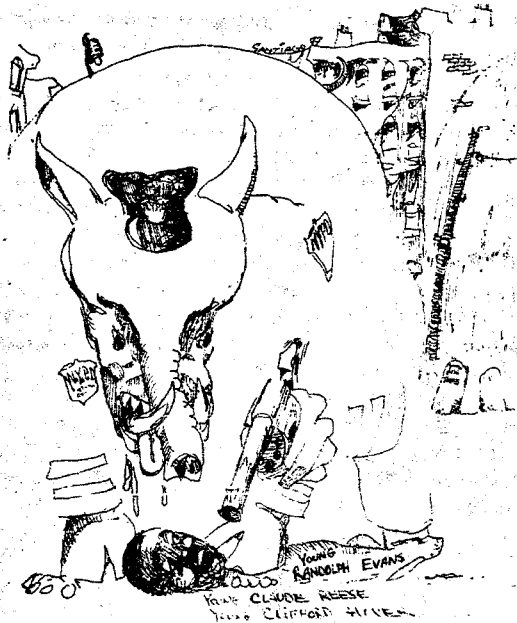
It was later announced at a TV news commentation that this was the first time in the history of the white house ceremonies that there was so much visible protest by the masses. This proves once again that THE PEOPLE UNITED WILL NEVER BE DEFEATED!!  
POWER TO THE IRANIAN PEOPLE'S STRUGGLE!!

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said, "It's a racist system and society. This trial was subterfuge from beginning to end." She added that "the jury thought Torsney was a victim of circumstances who was justified in killing a Black youth." Anne Evans, mother of Randolph was not surprised by the acquittal, "Deep down, I expected it! WE WERE NOT PLEASED. HOW WOULD YOU FEEL IF IT WAS YOUR SON? That man couldn't have been crazy. Is that what justice is? This is what the system does.

WE'VE GOT TO PULL TOGETHER, IF WE'RE EVER GOING TO BEAT THIS SYSTEM. YOU KNOW WHAT THIS SYSTEM IS!"

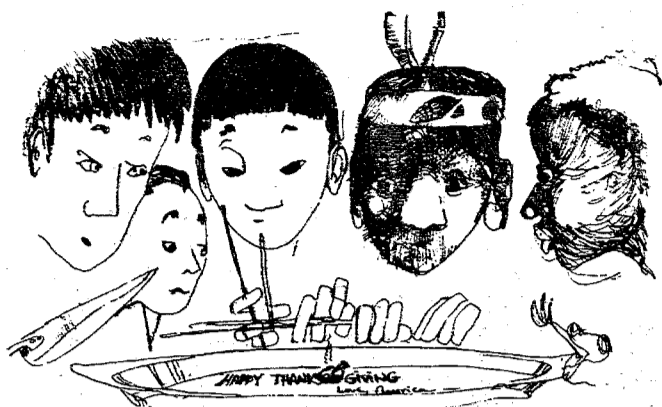
Police Brutality in this class stratified Amerikkkan society is like a dog with rabies, in order to stop the spread of rabies you must destroy the dog. The age old question remains, who will police the police?



He slumped  
Lazily  
In the corner  
As the blue eyes of  
Justice look on  
Masturbating  
Their external penises  
Unmercifully sadistically  
Upon his young virgin body  
Until smoke filled orgasms  
Are reached  
Interjecting their Lead-filled sperm  
Into his young soft body  
Causing him to crumble into  
An internal/external rapetory position....

HW

# THANKSGIVING THANKS FOR WHAT?



"Where today are the Pequot? Where are the Narragansett, the Mohican, the Pokanokett, and many other once powerful tribes of our people?...They have vanished before the avarice and the oppression...as snow before a summer sun."

Tecumseh of the Shawness

Indians were the first people to live in America. Thousands of years before Christopher Columbus set foot in the Western Hemisphere, the Indians lived throughout North and South America. Columbus stumbled on America accidentally as he tried to find India, (to see how he could best carry out the Queen of Spain's directives and con the people out of their resources in exchange for poisonous substances like alcohol). In 1492 he reached the West Indies and named the people he found there, Indians.

In order to understand how the antagonistic relationship between Indians and settlers emerged, we must first recall that the two had different concepts of man in relationship to the land. The Indians lived communally for the most part. Their land was used for hunting, farming for subsistence produce, and homesites. The different tribes proved 'homelands' for their members which were used for food production. Of course not everything was wonderful during these times because some 'tribes' were stronger and more dominant than others, (even within the 'tribes', some members owned more than others), but as far as is known sharing and relative equal distribution of resources was a key factor in their lives. Private ownership of land did not exist.

In the early 17th century, the Pilgrims, (settlers), arrived and found most of the already explored and being put to good use by the Indians. The Indians had great respect for the land and were sensitive to its ecological limitations, but alas, the settlers brought with them the concepts of individualism and private ownership. They used all forms of trickery and gimmicks in order to 'secure' land for themselves. When stealing couldn't be done in 'simple' transactions, (i.e. \$24 was paid to the Indians by the Dutch in exchange for Manhattan Island), these manipulating exploiters waged aggressive acts against the indigenous people. As time progressed, the Indians became aware of what was occurring. The settlers were accumulating more and more land and defending that which they had already acquired.

Early American history books devote pages to trying to convince us that the Indians sold their land. Tashunka Witko said, "One does not sell the earth upon which the people walk." America on the other hand boasts about the swindling that transpired. Songs are sung which encourage this salute to the settlers...."MY COUNTRY TIS OF THEE SWEET LAND OF LIBERTY OF THEE I

SING....LAND WHERE OUR FATHERS DIED....LAND OF THE PILGRIMS PRIDE.....Need more be said? Land-theft and aggression is just as necessary for capitalist development as racism and cover-ups. Christian churches of Western Europe sanctioned England, France, Spain and Hollands claim of discovery. "Discovery" is what we read about in these a historical history books. "Discovery" negates the existence of the first people of this land. As early as 1496, the King of England, (also head of the English church), ordered John Cabot to 'discover' countries and take possession of them in his name. The king made a provision that only if there was no Christian title to the land, was it to be seized. Christianity and the church thus became social forces that condoned these massacres for land.

The United States continued the process of land acquisition. Whether by purchase or conquest, the Indians were left with the least fertile parts of land. Over 2 billion acres of land have been taken from the Indians. The United States, (always with another slimy scheme), set up a system called trusteeship. The 'tribes' were forced to recognize the US as a sovereign state and to allow the US to hold the unsold land for them. Despite the 'settlers' concern over the legality of the land situation, just as fast as they established treaties, they violated them. The original purpose of the treaty was to guarantee 'peace' on the frontier. While the Indians mainly upheld their end of the bargain, the settlers disregarded these pacts and continued to deprive the indigenous people of their land. Of course racism was needed to unite the settlers against the Indians. The effective tactic used by land owning classes isolates certain nationalities from the mainstream of society while uniting the others against them.

Treaties indicated lines of demarcation between the Indians land and the land of the US. They also defined alliances between the US and certain 'tribes' so as to prevent a coup d'etat promoted by France or England. Article II of the 1791 Treaty with the Cherokees states, "...They also stipulate that the said Cherokee nation will not hold any treaty with any foreign power, individual state, or with individuals of any state..." How ironic that the original owners of this land are now on the bottom of the socio-economic totem pole. The implication of these contracts is that the US was being charitable and protecting the interests of the Indian people. The US repeatedly promised to guarantee to the 'tribes' peaceful enjoyment of their lands. The Indian people were no longer allowed to prevent their areas from being intruded. The army was given the responsibility of punishing trespassers. Eventually the government completely stopped enforcing the treaty provisions. The US government had the audacity to suggest that the Indians pay taxes on their land and legislators bragged endlessly among their circles at the fact that government funded programs are

being offered to the Indian people.

The Indian people waged relentless struggle against these colonizers. Even today, right here on Long Island, there are groups of Indians who have managed to preserve much of their rich heritage despite all of the deliberate attempts to destroy them. Among the Indians that remain strong on Long Island are the Shinnecock who live on a Reservation in the town of Southampton. They are one of the 13 'tribes' that lived in this area. The other twelve were the Canarsees, the Rockaways, the Merricks, the Masapegas, the Secatogs, the Unkerchaugs, the Montauks, the Manhassetts, the Corchaugs, the Setaukets, the Missequoqs, and the Matine cocks.

The Shinnecocks were originally seamen and whalers. They owned the land from East to West Hampton and from the Carnack Bay to the Atlantic Ocean. In the summer of 1640, settlers from Massachusetts came and were given 8 square miles of land. In 1703, the settlers gave the Shinnecocks a deed to the land for a thousand years, but as is the pattern of American history, the contract was broken. In 1741, a Mohican Indian named Horton was sent to preach Presbyterianism to the Shinnecocks. The original 'religion' of paying tribute to nature and the seasons was subordinated to a belief in a mystical image of a god. By 1859, the settlers had taken most of the land leaving the Shinnecocks only 400 acres. The Shinnecocks were time and again taken advantage of for their generous ways. In 1836, an English ship landed near Bridgehampton. The Shinnecocks, (who had a great understanding of nature and how to live with it), helped to save the ship from storm. When they had finished their task they rightfully demanded payment. The English refused to pay those who left. One of the men left but the other 9 remained. They all drowned. So started the myth that the Shinnecock nation had been destroyed. Obviously this wasn't the case. The average family size was 12-14, and relatives were left behind.

Members of the Shinnecock 'tribe' contributed to the Montauk Confederacy which was responsible for governing the 13 'tribes'. This collective consisted of 'tribal' trustees who oversaw what happened on the 'reservations'. Now although the Shinnecock Tribal Trustees continue to govern their area of land, at any given moment, the State troopers can come in as the Shinnecock Reservation is seen as federal property..."a gift for the unfortunate souls."

Today most of the Shinnecocks must go far to seek employment. Families of the 'tribe' are given 3 acres of land each. Geese, pheasant, and ducks are hunted; vegetables and fruits are grown. The federal government set up an Oyster Project whereby 4 Shinnecocks were sent to Washington DC for training. They now have a program where they grow and sell oysters, putting the revenue back into the tribe. Under Title III and Title IV programs, provisions are given for employment and educational opportunities for Indians. Some of the Indians are employed by CETA jobs. Next month nurses from Stony Brook are expected to come to the Reservation to assist in setting up a health care program.

The government also funded SNACC, (Shinnecock Native American Cultural Coalition), whose purpose is to "teach culture."

One of the main complaints of the Shinnecock community is that the Southampton Town refuses to respect the nature and history of the Indian's lives. Rather than incorporate Indian Education Programs into the public schools, the government would rather fund isolated programs that do nothing for the students who need them the most. The Shinnecocks want very much to start their own school on the reservation, but for this the federal government claims it has no money.

As we can clearly see, the Shinnecocks have been victimized by this merciless system as have been the rest of the Indian people. The Shinnecock reservation looks like any other poor community in the US. The Shinnecocks are held together by their long history and determination not to allow the government to futher deny them access to their land. They are part of all of the oppressed who are given the crumbs while only a handful enjoy the entire cake.

The Shinnecocks claim that Thanksgiving was originally celebrated by them to pay tribute to the seasons for allowing a good harvest to be reaped. But today, when Thanksgiving is celebrated, it promotes the illusion that fairness and honesty existed in the relationship established by the settlers toward the indigenous people. Myths, fables, nursery rhymes, fairy tales, stereotypes, illusions and lies are conveniently used by the ruling class to cover up the atrocities that it has and continues to commit against oppressed people both here and throughout the world.

Year after year, poor people throughout the world are reminded of their substandard living conditions. Emphasis is placed on luxurious foods and feasts. Working people are forced to celebrate this "holidiay," as this is the prescribed time of year to take days off. While poor workers of all nationalities eat cancer causing foods all year long, Thanksgiving is the one time that a great deal is spent on food. Prices in supermarkets soar tremendously, turkeys are cruelly slaughtered and bleached poisonous sugar is put on sale. Consumers are encouraged to follow the ethic, "Save for the holiday season and splurge."

Supposedly, Thanksgiving has two purposes. The first to commemorate 'peace' between the Indians and settlers. The second to encourage us all to give thanks to some superior being for our 'blessings.' How contradictory that the church which was one of the leading forces behind this great rip-off, now turns around and invites us into her halls at this time of year. When we take time out to examine our behavior at this time of year, we can clearly see how these ideas come from those in political/economic power...those who own and control the means of production...those who tell us when to rejoice and when to mourn...what to wear and what to eat...what to read and how to think. It is us, the victimized, who constantly fall into the trap of accepting blindly these traditions that serve only the interests of those who designed them.





They worked  
 They were always on time  
 They were never late  
 They never spoke back  
 when they were insulted  
 They worked  
 They never took days off  
 that were not on the calendar  
 They never went on strike  
 without permission  
 They worked  
 ten days a week  
 and were only paid for five  
 They worked  
 They worked  
 They worked  
 and they died  
 They died broke  
 They died owing  
 They died never knowing  
 what the front entrance  
 of the first national city bank looks like

Juan  
 Miguel  
 Milagros  
 Olga  
 Manuel  
 All died yesterday today  
 and will die again tomorrow  
 passing their bill collectors  
 on to the next of kin  
 All died  
 waiting for the garden of eden  
 to open up again  
 under a new management  
 All died  
 dreaming about america  
 waking them up in the middle of the night  
 screaming: Mira Mira  
 your name is on the winning lottery ticket  
 for one hundred thousand dollars  
 All died  
 hating the grocery stores  
 that sold them make-believe steak  
 and bullet proof rice and beans  
 All died waiting dreaming and hating

Dead Puerto Ricans  
 Who never knew they were Puerto Ricans  
 Who never took a coffee break  
 from the ten commandments  
 to KILL KILL KILL  
 the landlords of their cracked skulls  
 and communicate with their latino souls  
 Juan  
 Miguel  
 Milagros  
 Olga  
 Manuel  
 From the nervous breakdown streets  
 where the mice live like millionaires  
 and the people do not live at all  
 are dead and were never alive

Juan  
 died waiting for his number to hit  
 Miguel  
 died waiting for the welfare check  
 to come and go and come again  
 Milagros  
 died waiting for her ten children  
 to grow up and work  
 so she could quit working  
 Olga  
 died waiting for a five dollar raise  
 Manuel  
 died waiting for his supervisor to drop dead  
 so he could get a promotion

Is a long ride  
 from Spanish Harlem  
 to long island cemetery  
 where they were buried  
 First the train  
 and then the bus  
 and the cold cuts for lunch  
 and the flowers  
 that will be stolen  
 when visiting hours are over  
 Is very expensive  
 Is very expensive  
 But they understand  
 Is a long non-profit ride  
 from Spanish Harlem  
 to long island cemetery  
 Juan  
 Miguel  
 Milagros  
 Olga

Manuel  
 All died yesterday today  
 and will die again tomorrow  
 Dreaming about queens  
 Clean-cut lili-white neighborhood  
 Puerto Ricanless scene  
 Thirty-thousand-dollar home  
 The first spics on the block  
 Proud to belong to a community  
 of gringos who want them lynched  
 Proud to be a long distance away  
 from the sacred phase: Que Pasa

These dreams  
 These empty dreams from the make-believe bedrooms  
 their parents left them  
 are the after-effects  
 of television programs  
 about the ideal  
 white american family  
 with black maids  
 and latino janitors  
 who are well trained  
 to make everyone  
 and their bill collectors  
 laugh at them  
 and the people they represent

Juan  
 died dreaming about a new car  
 Miguel  
 died dreaming about new anti-poverty programs  
 Milagros  
 died dreaming about a trip to Puerto Rico  
 Olga  
 died dreaming about real jewelry  
 Manuel  
 died dreaming about the Irish sweepstakes  
 They all died  
 like a hero sandwich dies  
 in the garment district  
 at twelve o'clock in the afternoon  
 social security number to ashes  
 union dues to dust

They kneey  
 they were born to weep  
 and keep the morticians employed  
 as long as they pledge allegiance  
 to the flag that wants them destroyed  
 They saw their names listed  
 in the telephone directory of destruction  
 They were trained to turn  
 the other cheek by newspapers  
 that misspelled mispronounced  
 and misunderstood their names  
 and celebrated when death came  
 and stole their final laundry ticket

They were born dead  
 and they died dead

Is time  
 to visit sister lopez again  
 the number one healer  
 and fortune card dealer  
 in Spanish Harlem  
 She can communicate  
 with your late relatives  
 for a reasonable fee  
 Good news is guaranteed  
 Rise Table Rise Table  
 death is not dumb and disable

Juan  
 Miguel  
 Milagros  
 Olga  
 Manuel  
 All died yesterday today  
 and will die again tomorrow  
 Hating fighting and stealing  
 broken windows from each other  
 Practicing a religion without a roof  
 The old testament  
 The new testament  
 according to the gospel  
 of the internal revenue  
 the judge and jury and executioner  
 protector and eternal bill collector  
 Secondhand shit for sale  
 Learn how to say Como Esta Usted  
 and you will make a fortune  
 They are dead  
 They are dead  
 and will not return from the dead  
 until they stop neglecting  
 the art of their dialogue  
 for broken english lessons  
 to impress the mister goldsteins  
 who keep them employed

as lavaplatos porters messenger boys  
 factory workers maids stock clerks  
 shipping clerks assistant mailroom  
 assistant, assistant assistant  
 to the assistant's assistant  
 assistant lavaplatos and automatic  
 artificial smiling doormen  
 for the lowest wages of the ages  
 and rages when you demand a raise  
 because its against the company policy  
 to promote Spic SPICS SPICS

Juan  
 died hating Miguel because Miguel's  
 used car was in better running condition  
 than his used car  
 Miguel  
 died hating Milagros because Milagros  
 had a color television set  
 and he could not afford one yet  
 Milagros  
 died hating Olga because Olga  
 made five dollars more on the same job  
 Olga  
 died hating Manuel because Manuel  
 had hit the numbers more times  
 than she had hit the numbers  
 Manuel  
 died hating all of them  
 Juan  
 Miguel  
 Milagros  
 and Olga  
 because they all spoke broken english  
 more fluently than he did

And now they are together  
 in the main lobby of the void  
 Addicted to silence  
 Off liners to the wind  
 Confined to worm supremacy  
 in long island cemetery  
 This is the groovy hereafter  
 the protestant collection box  
 was talking so loud and proud about  
 Here lie Juan  
 Here lies Miguel  
 Here lies Milagros  
 Here lies Olga  
 Here lies Manuel  
 who died yesterday today  
 and will die again tomorrow  
 Always broke  
 Always owing  
 Never knowing  
 that they are beautiful people  
 Never knowing  
 the geography of their complexion

PUERTO RICO IS A BEAUTIFUL PLACE  
 PUERTORRIQUENOS ARE A BEAUTIFUL RACE

If only they  
 had turned off the television  
 and tuned into their own imaginations  
 If only they  
 had used the white supremacy bibles  
 for toilet paper purpose  
 and make their latino souls  
 the only religion of their race  
 If only they  
 had returned to the definition of the sun  
 after the first mental snowstorm  
 on the summer of their senses  
 If only they  
 had kept their eyes open  
 at the funeral of their fellow employees  
 who came to this country to make a fortune  
 and were burried without underwears

Juan  
 Miguel  
 Milagros  
 Olga  
 Manuel  
 will right now be doing their own thing  
 where beautiful people sing  
 and dance and work together  
 where the wind is a stranger  
 to miserable weather conditions  
 where you do not need a dictionary  
 to communicate with your people  
 Aqui Se Habla Espanol all the time  
 Aqui you salute your flag first  
 Aqui there are no dial soap commercials  
 Aqui everybody smells good  
 Aqui tv dinners do not have a future  
 Aqui the men and women admire desire  
 and never get tired of each other  
 Aqui Que Pasa Power is what's happening  
 Aqui to be called negrito  
 means to be called LOVE

# WHAT'S "PURE" ENTERTAINMENT?

## New Slant On Culture



### Star Wars Wants You To Join The Armed "Force(s)"

George Lucas said to himself: "Gee, this film is really good propaganda. It'll get the American public into the mood for war with the Soviet Union since the evil forces look like the Russians and the hero rebel forces look like Americans." In fact, what Lucas probably said was: "I'm going to make a family film that portrays good old fashion American values." And without a doubt, the film's plot, its characters and the way the film is presented all successfully reflect old fashion American values. But that is exactly where the issue arises! What are good old fashion American values?

Since we were little kids sitting before the T.V. watching American soldier attack North Korean gunposts on Porkchop Hill, American values have included wiping out the "enemy" who stands in our way whenever we wage war. "They", whether they be Native Americans standing in the way of "manifest destiny" or Panamanians opposed to their land being used for a canal and the "progress of world trade", are always the enemy, even when we're the aggressors. And the fact that this film comes at a time when relations between the U.S. and the USSR continue to grow worse in the wake of increased conflicts between the two countries in Southern Africa and Jimmy Carter's human rights attacks on the Soviet Union, does mean that we are being prepared ideologically by Star Wars, whether intentionally or not, for armed conflict with the Soviet Union should that come to pass. In a war situation, the U.S. government must rely on the patriotism of the citizenry to carry on a successful struggle.

If some of you still fail to see how a film like "Star Wars" can have the effect I'm claiming it has, just check out how the media and the entertainment field during WWI and WWII were used by the American government to stir up patriotism and support for the war efforts. Hollywood entertainers and popular singers were flown across the country to campaign for the war while Hollywood produced its share of GI movies. Given the state of armed contention for world domination between the US and the USSR (which one can readily see evidence of in the daily papers), "Star Wars" serves the same purpose today as did those films of the 1910's and the early 1940's.

Yes, Star Wars is a thoroughly enjoyable science fiction, with lots of laughs and action and fantastic special effects. By all means see it if you haven't. But I urge you after seeing the film to step back for a moment and think about "Star Wars" — in light of the present international political climate. I submit that as a piece of entertainment, Star Wars is more than just a fantasy. People may see the film to escape for a few hours and may think they have escaped for a few hours. But this fantasy cannot be divorced from the society around us. This "fantasy" is integrally linked to our society's values and is sophisticated propaganda for world war.

(Reprint from EQUALITY)

**FANTASY OR PREPARATION FOR WORLD WAR?**  
What kind of title is this for a movie review, you are most likely asking in amazement. Is this movie critic crazy or something?? "Preparation for World War"?!? Is he that desperate for news that he has to try to find something wrong with this box office smash that is such fun and fantasy?!? What can possibly exist in "Star Wars" that suggest that this movie is preparing us for world war?

Why, everyone knows that "Star Wars" is nothing but a science fiction adventure about something that happened "a long time ago" in "a galaxy far far away." That's what the opening credits say, right? And everyone also knows that the film is all about how dark times have fallen upon a galactical empire and about how there is a rebellion in progress which is led by a beautiful princess; and that unfortunately this princess is captured by the guardians of the empire and will have to be rescued by a space knight in shining armour named Luke Skywalker. What can be more innocent than this?

Sure, one might be willing to concede that the film is hit too metaphysical (that is, supernatural), what with all this nonsense in the film about an old mystic name Obi-Wan-Kenobi who is in possession of what's called "the force", a mixture of what appears to be ESP and early Christian faith that works only if you "let yourself go." This supernatural, philosophical aspect of the film one might concede as promoting the many religious and metaphysical movements like ESP and transcendental meditation which are around today. These movements, often based on nothing more than their promoters' self styled philosophies which urge us "not to hold back", "let your emotions go" and "if it feels good, do it", are being billed as ways to help people deal with reality. And it is a fact that at this time, when many people are desperately trying to cope with the stresses and problems of a society clearly in trouble —

unemployment, skyrocketing rents and decaying housing and lack of low-cost quality health care — many people are turning to these movements for "help". And one can see that these movements help people deal with reality as much as candy helps a person deal with a toothache. The candy might take the mind off the toothache for awhile but the problem is still there afterwards (if not in an even worse state). So one could agree that these movements and their philosophies, instead of being promoted, should be exposed as dangerous because they try to divert people away from reality and away from the need to weed out the source of society's problems. We deal with reality not by escaping into metaphysics, but by meeting the problems head on and making concrete changes. But to concede that "Star Wars" is preparing us for world war? "Never!" you say. "How ridiculous!"

Well, let me see if I can persuade you. Do you remember the Council of War of the Empire, which meets in the giant spacestation? Why was it that the people on this Council, with the exception of Lord Darth Vader, wore uniforms which remarkably resemble Russian military uniforms, down to the stars on the stiff, high collars? And why is it that the attack on the spacestation by the rebel forces (the "heroes") was by means of what appeared to be American jet fighter planes? In fact in directing the film George Lucas, who also wrote the story, studied film footages of World War II "dogfights", i.e., air combat between American fighter planes and the German and Japanese air corps. Coincidences, you say? These "coincidences" no doubt will have an effect on the minds of the American public. They will remind us who our "enemies" are. They will make sure the American public is clear who the heroes ought to be — the American military men whom the President may call into action tomorrow.

Don't get me wrong now. No one is saying that

### AWARENESS AND DARKNESS

Woke up in the morning  
and the sun shone bright,  
in the dew of the morning,  
as I was elapsing out of a night of dream-filled sleep.

Woke up in the morning  
and the rain pounded down  
on the concrete sidewalks as  
the branches of the trees slapped  
their hand together and the grass sang a jazz concert.

Woke up in the morning  
and the combination of the both  
told me that the seasons were  
changing their clocks in time.

Woke up in the morning  
and there was no morning,  
because the find a cause  
opportunist feared they'd  
grabbed them all and they would have find their own.

Woke up in the morning  
and there was no morning,  
when the egotistical self-satisfactionists  
lost their egos when they found out they were people  
with human faults.

Woke up in the morning  
and there was no morning,  
because the american mans'  
word apathy had taken over the...  
well, decide that for yourself.

Woke up in the morning  
and there was no morning,  
because all the people of so-called  
minority backgrounds were sterilized  
in the name of science because the place was too...  
overpopulated!

Woke up in the morning  
and there was no morning,  
and money no longer had  
any value because inflation rose too high!

Woke up in the morning  
and there was no morning  
because people's routine day  
of waking up in the morning and  
going to work and lunch and  
break times, going home and  
getting up for the same had been taken away by...  
unemployment!

Woke up in the morning  
and there was no morning,  
for the president called out martial law  
and the military took over  
and even the rich couldn't help  
but look out their windows and see  
guards guarding or even searching their  
neighborhoods!

Woke up in the morning  
and there was no morning,  
or was there a morning?  
no-one was around to tell me because,  
they had forgotten, they had forgotten,  
forgotten...forgotten...

Inflation,  
Poverty,  
Disease,  
unemployment,  
Atom Bombs,  
Americanized Ideas,  
Imperialistic Ideas,  
The Weather Report  
A Two car garage,  
They were so important to them

that the thought, Oh God!  
and even religion couldn't stop the  
inevitability that destruction comes  
in many forms and most people  
haven't taken the time to open their eyes  
and question.

Woke up in the morning and there was no morning,  
or was it just a nightmare?  
Can you tell the difference  
or have you forgotten?

Do the needs determine the wants  
or have the wants taken over the needs?

threats to the government's comfortable status are destroyed. In 1948 Puerto Rican Public Schools taught English whether the people could speak it or not. A lot of facts are missing from this short historical background and much more is to be learned. In 1972 under the Popular Democratic Party, Rafael Hernandez Colon became the youngest governor to be elected. We must all come together and reserarch and study our history. We must read between the lines and gain a new awareness. We should continue to struggle whether we are from Puerto Rico to Stony Brook and around the world.

### "A LUTA CONTINUA" (The Struggle Continues)

On Wednesday Dec. 14 at 7:30 Stage XII Cafe LASO will have social activities night: Poetry reading, a film, dancing, food and refreshments will highlight the evening. FREE